

THE C.H. DOUGLAS CREDITER

FOR POLITICAL AND ECONOMIC REALISM



“... I suggest that the question arising out of the Christian Church. ... is the Doctrine of the Incarnation. At bottom, what we have to make up our minds upon is whether human political action is subject to the same kind or some kind, of compulsion to be 'right' as we accept in doing a mathematical sum and if so, whether the Christian Church, the Mystical Body of Christ, is the living incarnation of that 'right'-ness.”

C. H. Douglas, 1939.

FROM WEEK TO WEEK



“THE CONSERVATIVE PARTY MAY CONTINUE FOR A WHILE TO BE AN ALTERNATIVE TO A LABOR PARTY. BUT IT IS NOW CLEAR THAT IT WILL BE CONSERVATIVE IN NAME ONLY”. SAID ONE GRIM TORY [SIC] M.P. LAST WEEK: “WHEN WE GET BACK INTO POWER, WE’LL SHOW THEM HOW TO RUN SOCIALISM PROPERLY.”—TIME, (N. Y), APRIL 21, 1947.

IN FACT, MOND AND TURNER, THE F.B.I., I.C.I. AND T.U.C. AND THE REST DON’T MATTER A TINKER’S CURSE. DON’T SAY YOU HAVEN’T BEEN WARNED.

MAJOR C.H. DOUGLAS, 1947

AS MR. HUXLEY POINTS OUT...

We have nothing but praise for Mr. Aldous Huxley's little book of between sixty and seventy pages summarising the present arrangement of society, its relationship to advances in science and technology which, in the perspective of human history, may all be termed 'recent', and the results which ensue from- these two things in conjunction. The matter and arrangement are alike excellent, and we by no means applaud his wisdom in advocating decentralisation on a grand scale as the remedy merely because it is ours, but because of its inevitability as a logical conclusion arising from the data presented, data, we may add, which without exception, have been presented continuously.

They are open to the confirmation of every reader whose mind is not darkened by hypnotic influences. Concerning the means chosen by Mr. Huxley as possible to effect the decentralisation he desires, we shall have something to say specially before the close of this article, since they are of such a nature as we should desire to avoid, and to propose them is so far exclusive of most, if not all, that we are doing in the Douglas 'Credit 'movement' as to merit close and critical study. If Mr. Huxley is right, we are wrong—or at least wasting our time. If we are right, Mr. Huxley is wrong and has the effect of diminishing the power of forces which are being employed, potentially at least, in the right direction.

With this single reservation, we should say that the sooner * the little work is

in the hands of as many people as possible the better.

He starts with Tolstoyan directness (nearly every opening sentence Tolstoy wrote is memorable) with an actual quotation from Tolstoy: 'If the arrangement of society is bad (as ours is), and a small number of people have power over the majority and oppress it, every victory over Nature will inevitably serve only to increase that power and that oppression. This is what is actually happening.' Mr. Huxley at once points out that in the fifty years since those words were written science and technology have kept step with oligarchy and despotism, furthering the progressive decline of liberty and the progressive centralisation of power. How this has been done Mr. Huxley sketches unerringly in a few paragraphs: (1) By equipping the political bosses who control the various national states with unprecedentedly efficient instruments of coercion. "Thanks to the genius and co-operative industry of highly trained physicists, chemists, metallurgists and mechanical inventors, tyrants are able to dragoon larger numbers of people more effectively, and strategists can kill and destroy more indiscriminately and at greater distances, than ever before. On many fronts nature has been conquered; but as Tolstoy foresaw, man and his liberties have sustained a succession of defeats. *Overwhelming scientific and technological superiority cannot be resisted on their own plane*" The emphasis is ours: the

observation is, in our opinion of the greatest importance and has a wide application. It is *par excellence* the test opinion of strategies. Once seen clearly by enough people as a basic fact determining the sufficiency of *all* action, the forces of darkness would be paralysed. "After a century of scientific and technological progress no weapons available to the masses of the people can compete with those in the arsenals controlled by the ruling minority. Consequently, if any resistance is to be offered by the many to the few, it must be offered in a field in which technological superiority does not count. In countries where democratic institutions exist and the executive is prepared to abide by the rules of the game, the many can protect themselves against the ruling few by using the right to vote, to strike, to organise pressure groups, to petition the legislature, to hold meetings and conduct press campaigns in favour of reform. But where there are no democratic institutions, or where a hitherto democratic government declines any longer to abide by the rules of the game, a majority which feels itself oppressed may be driven to resort to direct action. But since science and technology, in conquering nature have thereby enormously increased the military and police power of the ruling few, this direct action cannot hope for a successful outcome, if it is violent." (2) Air. Huxley's second category of instances covers the means for exploiting intelligence. "Progressive technology has strengthened the powers that be by providing them not only with bigger and better means of coercion, but also with instruments of persuasion incomparably superior to those at the disposal of earlier rulers. John Mill believed that, when everybody had learned to read, the reign of reason and democracy would be assured for ever. But in actual fact the spread of free compulsory education, and, along with it, the cheapening and acceleration of the older methods of printing, have almost everywhere been followed by an increase in the power of ruling oligarchies at the expense of the masses." The reasons, he says are obvious; but he reviews them sufficiently, if

not exhaustively, concluding that "Never have so many been so much at the mercy of so few." It is wholly in line with his view of the remedy that he throws the duty of action onto the drugged mob itself: "Reading newspapers and listening to the radio are psychological addictions; and psychological addictions to drugs, tobacco and alcohol, can only be put an end to by voluntary effort on the part of the addict." There can be no question that, as Mr. Huxley points out, technicians have paid more attention to the problem of equipping large concerns with the machinery of mass production than to providing individuals with "cheap and simple, but effective, means of production for their own subsistence and for the needs of a local market." He sees both in the so-called democracies and in totalitarian states that propaganda persuades the many that concentration of political and economic power is for the general benefit. That the reverse is true is obvious, since it is this very concentration of power which constitutes the hard core of the world's situation. (3) "Let us note"—but why 'in parenthesis'?—"that concentration of financial power preceded the scientific revolution of the eighteenth and nineteenth centuries and was largely responsible for making our industrial civilisation the hateful thing it was and, for the most part, still is." We do not understand the implication that it is less bad than it was when industrialisation was less comprehensive and escape from it easier. Mr. Huxley recognises that, so far as liberty is concerned, there is little to choose between management of the individual's life and industry by the servants of the 'public' monopolist and those of the 'private' monopolist; that individual ownership of property is what confers liberty; that trade unions are as subject to gigantism and centralisation as are the industries to which they are related; that we are being ruled by functions—"Man as a moral, social and political being is sacrificed to *homo faber*, or man the smith, the inventor and forger of new gadgets.") The ground of even the most recent contributions of Major Douglas to the problem

of society is touched, and we should not overlook, either, the degree or agreement with Douglas Social Credit economics implied in such a statement as that “In the capitalist countries the nature of the monetary and financial systems has been such that, whenever a boom gets under way, the issuers of credit are compelled by the traditional rules of banking to withdraw credit and so to convert the boom into a slump.” For the present, we are more immediately interested in Mr. Huxley’s ideas on sovereignty. “Under a regime of state socialism,” he says, “there would be no power systems within a community capable of opposing any serious resistance to the politically and economically almighty executive.

The political bosses and civil servants in control of the state would themselves be controlled by nothing stronger than a paper constitution. In cases where state socialism succeeds capitalist democracy by non-violent, constitutional means, the rules of the political game are likely to remain, in many respects, identical with those prevailing under the old regime.” We think it justifiable to pause there for a moment, to observe that the implantation of socialism in England is not constitutional because it is non-violent—and, indeed, is it non-violent? Violence is quite ‘constitutional,’ if by that is meant legal. Death by hanging is essentially a violent death.

And the death of a dispossessed farmer in defence of his farm is just as violent. Mr. Huxley’s perspective seem to be not quite ours, and, in particular, he seems at times to see in the future what we see as already a part of the accomplished present. We have not to wait for “a new system administered by men brought up under democratic traditions” who will “probably” observe the constitutional rules. The present administration does not care a ‘tinker’s cuss’ for the rules. The constitution is in shreds, so far as its effectiveness is concerned. Nevertheless, Mr. Huxley is right when he says: “Only the most ingenuously

optimistic, the most will fully blind to the facts of history and psychology, can believe that paper guarantees of liberty—guarantees wholly unsupported by the realities of political and economic power—will be scrupulously respected by those who have known only the facts of governmental omnipotence on the one hand and, on the other, of mass dependence upon, and consequently subservience to, the state and its representatives.” We are regretfully obliged to concur in the verdict: “Meanwhile there is no question, in the contemporary world, of any popular movement in favour of liberty. On the contrary, the masses are everywhere clamouring for ever greater governmental control of everything. Nor are these demands exclusively confined to the masses. The owners and managers of the various capitalist systems of production are also victims of the general insecurity.” They want ‘enough control but not too much.’ The fourth effect to be examined is the influence of centralisation on the mental climate. “The basic postulates of thought have been changed, so that what to our fathers seemed obviously true and important strikes us as either false or negligible and beside the point.” “Unlike the Greeks, we of the twentieth century believe that we can be insolent with impunity.”—a wise observation, and even better is Mr. Huxley’s brief summary of the grounds for the rapidly developing scepticism of the pretensions of ‘science’. “Power,” he says, “is not the same thing as insight and, as a representation of reality, the scientific picture of the world is inadequate, for the simple reason that science does not even profess to deal with experience as a whole, but only with certain aspects of it in certain contexts. All this is quite clearly understood by the more philosophically minded men of science. But unfortunately some scientists, many technicians and most consumers of gadgets have lacked the time and the inclination to examine the philosophical foundations and background of the sciences. Consequently they tend to accept the world picture implicit in the theories of science as a

complete and exhaustive account of reality; they tend to regard those aspects of experience which scientists leave out of account, because they are incompetent to deal with them, as being somehow less real than the aspects which science, has arbitrarily chosen to abstract from out of the infinitely rich totality of given facts.” Hence the ‘nothing but’ (Nothing but molecules!) thinking which clouds the whole of effective life. “The political consequences of this ‘nothing- but’ philosophy are clearly apparent in that widespread indifference to the values of human personality and human life which are characteristic of the present age.” Where all this leads is just stark ruin. We have always said so. Can anything stop it? Mr. Huxley says (1) ‘Negative’ action (the individual asserting himself) and (2) positive action (a) “action which takes its start in politics, to end in the field of science: and (b) action which takes its start in science, to end in politics.” Frankly we do not see the politicians of the Mond-Turner-Dupont interest making anything but hay of the speculative sunshine of official ‘inspectories’ of any kind; and it is curious of Mr. Huxley to suggest that scientists might swear a professional oath like that which

‘before embarking on practice all physicians swear’. Briefly, they don’t: insurance interests long ago displaced *tester deum omnipotentem*, not the only instance in which they have revealed a certain resentment against competition from non-actuarial quarters, and even the convenient declaration under the Promissory Oaths Act, which substituted the State for God, is no longer generally imposed. It seems the Mr. Huxley’s major strategy lies elsewhere, namely in that *satyagraha*, a non-violent direct action, “involving the cheerful acceptance of sacrificial suffering”, which is the last, almost inevitable, spontaneous reaction of those without understanding of what has overtaken them: something at least not “any worse than... intolerable oppression... passively accepted or else resisted unavailingly.” It may come to that; but we still deem it our special mission to see that it doesn’t.

Dr. Tudor Jones

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THE BRIEF FOR THE PROSECUTION

By C. H. DOUGLAS

CHAPTER XVII

Certain premises are an essential starting point for any useful suggestions in respect of the situation we have to face. The first of these is that a comprehension of a sound policy is by no means an identity with a comprehension of the means by which it may be achieved.

The first may be emotional or intuitional; but the second must be technical. There is, fortunately, no lack of the former, but there is immense confusion as to the latter. It is in this difference that one of the greatest difficulties of genuine reform resides. The complaints of the under privileged have been wholly justified; their remedies have often been inspired by their deadliest enemies. In small matters, most people are quite aware that it is absurd to tell their shoemaker how to make shoes, but reasonable to complain that their shoes hurt. But, to take an important example, once the average voter has grasped the idea that there is something wrong with the money system, it is rarely that he does not attribute its defects to something he has been taught to call private enterprise, and agree that it should be perfected by the nationalisation of the banks. Since monetary reform is not merely vital, but is becoming topical, we may begin the examination of a new policy by a

consideration of certain elementary aspects of money, and perhaps the simplest approach is by an inspection of its origins. We may observe that, amongst many reasons for this, is the fact that previous researches have established the fact that centralised sovereignty is at the root of the world's ills; and money is connected with economic sovereignty.

The word "pecuniary" derives from *pecus*, L. cattle, and probably the earliest form of currency, by which we mean something which is not wealth, but can be exchanged for wealth, was a leather disc given by a nomadic cattle owner to a buyer who did not at once wish to remove his purchase. The currency was issued by the *owner of the wealth*. To the extent that his ownership was absolute, economic sovereignty resided in him.

The next stage was the accompaniment of war and social insecurity. Wealth was deposited with goldsmiths for safe keeping, and their receipt became currency. The issue of currency thus passed from the owner of wealth to the *custodian* of wealth. It is easy to prove that the goldsmith's receipt, which was often a fraudulent receipt, is the prototype of the bank note. Sovereignty largely passed to

the gold smith bankers, who “created the means of payment out of nothing.” Finally currency and cheques on drawable deposits became simply bankers’ credit, which was not owned by either the owner of real wealth, *per se*, or the producer of wealth. This is quite easy to prove by an inspection of any balance sheet, in which it will be found that “real” items and monetary balances are to be found on the same side, and both are *assets*. This would imply that someone, somewhere, actually owes to the possessor of money, a “real” asset corresponding to the money, and that this individual shows this property in his accounts as a *liability*. There is nothing in the facts or accounts of the business system to confirm this conclusion, but there is much to suggest that bankers have a concealed lien on nearly all property.

There is little difficulty in demonstrating that the money system will only work satisfactorily when sovereignty over his share of it is restored to the individual. It is unnecessary to develop this thesis here, since it has been fully explored in such books as *The Monopoly of Credit*. The point that is germane to our present enquiry is that there is no evidence to indicate that a nationalised banking and currency system would be anything but more oppressive than a partly decentralised system. Each approach to centralisation, and this approach has been rapid, has increased the tyranny of Finance, a tyranny which in itself is technical, but becomes political by reason of the immense advantages which accrue to its manipulators.

It may be objected that the preceding outline ignores the metallic currency of the Royal Mints. So far from this being the case, the royal prerogative of striking coins is a relic and confirmation of the Original theory of money. The King was, as the “Crown” in theory still is, the ultimate owner of everything within his sovereignty. Land and chattels were held ultimately from the King, *and the possession of his coinage was simply an*

acknowledgement of a grant by him. Those well-intentioned people who feel that nationalisation of banking, with its attribute of credit-money creation is desirable, would do well to realise what it is they are proposing, which is the Divine Right of Kings, *tout covert*, without a responsible King.

It is not necessary to infer from the preceding analysis that the establishment of a mint for every household is desirable. The money system is complementary to, and useless in the absence of, a price system. A corollary of this is that *the price of articles is the direct sum paid for them, together with the proportion of involuntary payments in the form of taxation, which accompany residence within the sovereignty.*

That is to say, every rise in price, whether direct, or in accompanying taxation, is a transfer of economic sovereignty from the individual to a centralised Sovereign. And the imposition of any condition of law on the free purchase of any article is a similar transfer.

It will be noticed that managed currency systems ostensibly intended to keep price levels constant, are incompatible with economic decentralisation. Managed currencies are controlled currencies and require a controller. The essential requirement of a free economy is radically different. In such an economy the proper function of money is to reflect facts, not policy. If it is a fact, as of course it is, that the “costs” of production are in reality, if not in unstable currency units, decreasing, then both individual prices, and consequently price levels ought to move to lower levels to reflect this process. The argument that falling prices mean loss to producers and stagnant trade is merely perverse. Compensated prices even of a crude and unscientific type are a day to day process at the present time, and deal with this situation simply, comprehensively and successfully.

Falling prices, by themselves, are the most perfect method of passing improvement of

process on to consumers. They have the effect of increasing real and psychological credit, and raise the international exchange value of the unit which loses any economic reality if “controlled” or “pegged.” The method of “spending money into circulation to ‘preserve’ [i.e., to raise] the price level” now being advocated under the title of a twentieth century economic system, is simply a vicious form of managed inflation, ultimately accompanied of necessity by cumulative industrial waste. Assuming that it is understood by its sponsors, it is an attempt to perpetuate government by finance.

There is little doubt, however, that while a price system based on facts and consequently insusceptible to manipulation, if the facts on which it is based are published, is a primary essential, a national dividend is only less so. The attempt to capitalise this necessity by a levelling down process masquerading as contributory social insurance has already been noticed. The justification for a non-contributory dividend both theoretical and practical has already been explored and demonstrated, and it is unnecessary to repeat the arguments at this stage.

It may be observed that a satisfactory restoration of the money system to its essential principles is vital to the preservation of money systems of any description. Failure to achieve this objective would at no great distance in the future deprive mankind of what might be one of his most valuable mechanisms.

The idea that, in the engaging words of the letter attributed to the American Bankers' Association, “Chattel slavery will be abolished by the war... We can achieve the same result by controlling the money” is even yet a fond aspiration in many quarters by no means negligible. But, in the face of wider knowledge of the nature and functions of money the attempt, although it will doubtless be made, will merely result in the final elimination of “bankers' money.”

The test of a natural law is that it is automatic and inexorable, and the proof of the contention, that as soon as Society ceases to serve the interests of the individual, then the individual will break up Society, is proved by the course of events at this time; and all those persons who wish to preserve Society can do no worse service to their cause than to depict their idol as an unchangeable organisation whose claims are to be regarded as superior to those of the human spirit.

The stage is set for a change of mechanism; in place of a Society based on restraint, a Society based on the conception of assistance, of co-operation, is overdue. **Let us be clear that the only assistance which is tolerable or acceptable is that which can be declined if it is not wanted.**

Major C. H. Douglas, 1923

THE REVOLT OF INTELLIGENCE

By Ezra Pound

IV

The Chestertonian system of journalism, that "Christes deorling" in the offices of all our contemporary periodicals, is so neatly adjusted that I might well label this article a "Study of Lord Milner." I have no intention of writing about Lord Milner; I know next to nothing about Lord Milner; but I take a popular subject as a heading. There is no reader of any weekly politico-cum-faint-trace-of literature and the arts "weekly review" who would not read an article concerning Lord Milner. The recipe is perfectly simple: (A.) Heading, sic "Lord Milner"; any other heading might do so far as the contents of the next page is concerned. For Milner we might write "Mr. Bottomley," "Lonsdale," or "Mr. Pringle."

The next step is to conceal one's ignorance of the subject (Lonsdale, Pringle, Bottomley, or Milner) for the space of two or three columns. No other system will work. It is only by concealing an ignorance of this nature that the journalist can possibly be "successful," i.e., make ^600 or ^800 a year.

This system is all right so far as it goes. We would not for worlds deprive many charming men of their livelihoods, and it is manifest that if the journalist is to cover as large a popular field as he manifestly does cover, he cannot possibly take time to acquire

an accurate or extended knowledge of the numerous topics he has to treat from Monday to Saturday.

But one becomes elegiac on observing that this system is become the *only* possible system, the cynosure, the exclusive and only road to a living by the pen. For if a man know his subject ever so little, if, let us say, he has heard that Shakespeare was born in 1564; or that Philadelphia is not more than one hundred miles from New York, or that the earth is part of the solar system, he may in treating of these subjects inopportunely let out one of these facts; and this will automatically offend some noodle who, thinks that Shakespeare and Garrick were contemporary, or that Philadelphia is 1,000 miles from New York, or that the sun wheels round the earth, as was held by that robust old theologian Sir Thomas Aquinas. (This should be St. Thomas A., but one must not be too precise for fear of offending those who don't like precision, and meticulous exactitude is, in the current phrase, "supercilious.")

Not to believe the statements in the current Press is damned as "supercilious." Cave!

The system has, as we indicate, its compensation for the journalist, a poor devil like oneself who cannot be supposed to care a curse for most of the subjects he is forced by his poverty to discuss; his job being like that of the Government, to “stay in,” not to advocate anything in particular.

He has parliamentarianism for his model. Mr. Chesterton is as uninterruptedly admired from one end of Fleet Street to the other, as was ever the most astute “Member” in les coulisses.

He is the big pot. He is the man who has taught them how to do it. He is also, I believe, without malice. He has his points, or, rather, his contours. I wish he had never been born; but the wish is idle; and without him we might have been left in the old pre-Chestertonian “that reminds me” school of irrelevance.

One sighs for Voltairean clarity or Gibbonian weight to make clear and impressive the results of the Chestertonian system; to make apparent and more apparent that there is no room, no room whatsoever, in forty out of every forty-one papers for anything else save this involution of ignorance; that there is no other sort of timidity save the timidity born of fear of exposing a fundamental ignorance which can breed the necessary caution in writers; id est, the caution which will make their work “safe” in the official mouth-pieces of “authority.”

Some men are perhaps born in their due time; they are perhaps incapable of grasping any idea with firmness, or of seeing clearly into any proposition. These are the happily born; to them is the easy passage. But lacking this felicity there is no journalistic salvation save ignorance; if a man’s ignorance be not evenly spread over art, literature, politics, then he must confine his public utterance to those things of which he is ignorant. This process narrows his field, but no

matter. He may pass for a sound man and a jolly one.

On the top of him comes Mr. Shaw, who is some times very amusing, even witty, and sometimes merely very silly. Mr. Shaw is now out for journalism. He has been heard declaring that all great literature is journalism. The statement is a one-dimensional crib from something De Gourmont once presented in three dimensions. I have heard an Irishman excuse Shaw on the ground that Shaw really hated England, and I am quite ready to admit that Mr. Shaw’s latest ek cathedra proclamation may proceed from his sincere and fundamental hatred of literature.

Outside his own very narrow field he is quite as ignorant as Mr. Chesterton. His pronouncement may as well be due to ignorance as to hatred. He may very possibly think that Odysseus made his journey to the Shades the week before Homer wrote it down. He probably does think that Aeschylus nipped into the palace of Agamemnon with a note-book; that he had a word or two with the butler, and took a snap-shot of the bath-tub.

Dear old Shaw has amused us, but he is not to be trusted alone with our mental cheque-books, not for six minutes at a time. He has amused us, at the cost of impoverishing nearly everything he has touched. He has given us impoverished Nietzsche, and greatly impoverished Ibsen—speeded up, of course, speeded up as the futurists have speeded up Manet. Wilde was his father, and was the father of Chesterton.

We search in vain to find, in either, invention. Shaw’s impoverishment of predecessors is typified in this yawp about journalism; one turns back to the original statement in De Gourmont: “Il n’y a que des livres qui, où un écrivain se dit lui-même en disant aux McEurs de ses contemporains, de leurs rêves, de leurs vanités, de leurs amours et de leurs folies.” There are no books (real books) save those where an author has

presented himself in presenting the customs of his contemporaries, their dreams, their vanities, their loves, and their follies. The statement, with all the latitude given by “rêves” is made in the profound, but not categorical or necessarily correct, essay on style.

Now the hallmark of journalism is precisely that the author does not “present himself”; it is precisely that he, as successful journalists will tell you, puts down something as vaporous as a “communication” at a spiritist seance; something into which the reader or owner will read *his* own opinion; and where, above all, the reader or owner will find nothing to frighten him.*

* Belloc believed in literature, and it has hampered him throughout all his career as a journalist,

Mr. Shaw numbers Dante among journalists because of his mention of contemporary events. The owl was a baker’s daughter, and Shakespeare a Suabian. Shaw probably thinks the Paolo and Francesca incident was in the “What’s On” for the week, and one does not want to disturb him with dull historical data.

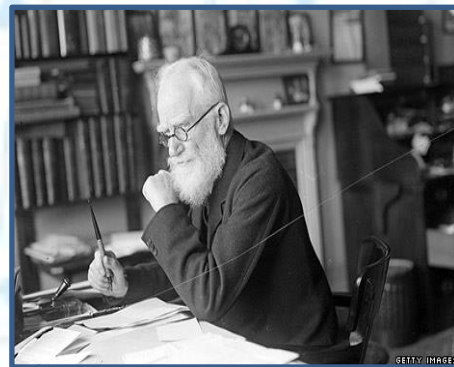
Literature is, however, concerned with the permanent elements of life; it often bridges the gap from the profound to the trivial by contemporaneous detail. The journalism in

Dante is the great obstacle to his now being read. His theology is as dead as the Fabian flutters of ten years since.

Bouvard is better than Salamambo, certainly; but “Coeur Simple” is not journalism; you cannot put a date on it. Among its tens of thousands of readers there is not one to say whether it happened in the ’fifties or the ’eighties.

Mr. Shaw has, of course, a different little capital to defend, I mean different from that of the Chestertonians; and he may even dislike literature more intensely, or, at least, more incisively and openly, than do the wobblers and trimmers.

Yet “The Mayor of Casterbridge” is not journalism, and Hardy is a better man than Mr. Shaw, and if Shaw were as intellectually honest as he is verbally active he would admit a difference *in kind*, instead of dancing the giddy hornpipe to the oboe of “G. K. C.”



EVOLUTION AND EQUALITY.

II

By Ambrose Cox

First Published 1891

But as to that sentimental traversy of Utilitarianism, the parasitic outgrowth of a decaying system—as to that ““Universalistic Hedonism,” which pretends to evolve from a hard, cold, Satanic selfishness its feeble, lukewarm, purely animal sympathy—within it room may, perhaps, be found for the aspiration towards equality. Happiness is, indeed, “an indeterminate and indefinite idea.”” We may, each of us, know something, though perhaps not much, of what would procure our own individual happiness; but how can we tell what will or will not procure the happiness of others, whose tastes and habits are altogether dissimilar to ours? We are quite unable to contradict anyone who is pleased to urge that even the most degraded beings would enjoy complete liberty of action. There is no denying that the more ignorant a man is, the less inclined is he to resign himself to guidance; the more vicious he is, the more impatient is he of external control. And, according to the Greatest Happiness Principle, why should not the ignorant and the vicious be allowed to enjoy themselves in their own unpleasant way? So long as there is on their part no overt and outrageous interference with the action of other people, why should they, in the name of Divine order, or for the benefit of human development, be in any respect coerced?

If we turn to the utterances of contemporary advocates of equality, we shall, I think, find that this spurious Utilitarianism is the primary end that the aspiration towards equality is intended to attain, as well as the only end which it really can sub-serve. ‘To the inevitable antagonism between Christianity and their claims, our revolutionists are fully alive and contemptuously indifferent. Some, indeed, say that the old faith can, if she choose, adapt herself to the new: that God may take marching orders in their service. This promise of patronage is a concession to weak brethren. The bolder declare that “the great idea (of equality) will pursue its majestic way, humanizing people, unhampered by any dreams of the supernatural.” These latter are right. I do not assert that equality of condition is inconsistent with Christianity, inconsistent with God’s will; but I do say that this setting up of equality of condition as an idol, as an object to be pursued at all hazards, is inconsistent with Christianity, inconsistent with Theism. No man can serve two masters. One of them he must tacitly endow with paramount authority. If equality is to lead to God, we want to know how. We ask, and are told in reply, that God is no God, unless he lead us to equality.

Precisely similar in spirit and purport is the reply usually given to the tribal query—

whether equality will benefit the development of the race. Mr. Tyndall and Mr. Huxley in England, Vogt and Haeckel in Germany, oppose equality in the name of science. And what answer do the advocates of equality vouchsafe to this weighty scientific opposition? They accuse the scientific men of apathy and heartlessness; and say, what is doubtless true, that if these learned professors were poor and ignorant they would think very differently.

But it may be plausibly maintained that equality would add to happiness, and there is no doubt that many advocates of equality do genuinely desire to carry out Mr. Mill's Greatest Happiness Principle. Prince Bismarck recently described the Socialist aim with studied fairness, when he said that "Socialists want equality of enjoyment; and, because our present society does not give this equality, they want another society, in order to bring about this equality of enjoyment." The daughter of Karl Marx, in the official journal of the (English) Socialist League, welcomed this definition with the graceful comment: "Bismarck must really have been exceptionally drunk or exceptionally sober when he put the question so well."

And so the aspiration towards equality falls under the Altruistic version of the Utilitarian aim, and, as near as we can get to the principle which underlies whatever is honest and intelligible in contemporary Radical and Socialist agitation, it appears to be contained in the following propositions: (1) That the equal distribution of pleasure among all actually existent human beings is the legitimate and highest aim of human action; (2) That this distribution can be secured by the establishment of social and political equality.

These propositions suggest corresponding questions: (1.) Will equality lead up to this universal distribution of pleasure? (2.) Is this universal distribution of pleasure a satisfactory ultimate aim?

It is impossible to attempt to answer those questions without making vast generalizations about human character. Now, the almost unanimous opinion of our accredited teachers is that we came to be what we are through evolution. Let us, then, inquire what account of ourselves Evolution gives.

The doctrine of evolution has emphasized the fact, always painfully apparent to the keen-sighted, that the new gospel of the eighteenth century, the gospel of the American Declaration of Independence, and of the French Revolution, was an empty dream; that nature does not make all men equal, or even any two men alike; that the infant mind is not as a piece of blank paper, on which we may write what we choose; that the discarded innate idea gives place only to the connate tendency; that the orthodox and intuitive moralist had, after all, a nearer view of truth than his opponent; that, in short, the brief education and limited experience of each individual are not, as the code of natural rights implied, his sole "factors"; that he is, on the contrary, the product not only of these, but also of all that his ancestors have thought and done for ages innumerable. Admit dogs to the franchise. Bring in home-rule for horses; and pass a law that none shall be ridden or driven, unless by signs it shows that the arrangement meets with its approval. You are perpetrating a folly, different indeed in degree, but not different in kind, from that which you commit when you hand over to human refuse, descendants of long generations of criminal and pauper, illiterate and depraved, power to make the laws that are to bind you and them throughout the far future—ay, and not you and them only, but your children and theirs. I can hear the indignant outcry which this comparison would raise at some equality meetings—but wait. I do not advance it seriously. It is in all respects consistent with a belief in Evolution; but I withdraw it because I believe not only in Evolution, but also in God. I withdraw it because I believe in God, who made man in His image. And still I contend

that, with the loss of our Almighty Father, the bonds of human brotherhood are unbound; that from the standpoint of the Evolutionist, who, like most advocates of equality, denies, or, at any rate, declines to affirm God, it would be illogical and absurd to condemn an attempt to

divide, by as rigid a line of demarcation as separates man from the brutes, the higher and the lower among human beings themselves.



Church of Scotland @churchscotland · May 21

Transgender people are made in the image of God, worthy of our respect and love and part of the Church of Scotland. #GA2024



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PLANNING THE EARTH

(III)

By GEOFFREY DOBBS

The strong resemblance between the American New Dealers and the British Planners was pointed out in the U.S.A. Congress by Congressman McFadden (May 3, 1934) who reported Mr. Sieff, of P.E.P., as having said, "let us go slowly for a while until we can see how our plan works out in America." The New Deal, as a whole, was not a success, but the Tennessee Valley Authority seems to have been selected for publicity as the most successful part of it.

In this country, the suggestion of Mr. Ellis Smith in Parliament that we should set up a number of regional "T.V.A.s" in depressed areas, was, no doubt, a trial shot on behalf of P.E.P., which did not come off very well, but was intended to air the subject.

The reception accorded by the ordinary British citizen to the attempt at regional control of the 'special' areas before the war, and to the war-time Regional Commissioners, even during the acute emergency of 1940, has given a sufficient indication that the idea of industrial and social planning by local dictatorships will not readily be accepted here. However, as the late Lord Stamp told the British Association in 1937, the development of social control must be 'experimental' at first, and must be carried out with the appropriate educational and psychological adjustments.

The Tennessee Valley Authority started straight away with the control of a river system, and of electric power, / from which followed town planning, land planning, social and domestic planning by -the Authority. In the British Isles, owing, probably, to a greater instinctive opposition from the people, the course of Planning has been slower and more devious, but nevertheless has included the same features, piecemeal, and in a different order, water control coming comparatively late in the day. With the aid of two German wars and a Bankers' Slump the plans of the Fabian-P.E.P. Group have now made such headway that they are beginning to go beyond the purely legalistic stage, in which the chief weapons are psychological—monetary, or bureaucratic, restrictions, and control of propaganda and education—and to seize hold of the material sanctions implicit in the control of soil, water and sources of energy.

Towards this end we have evidence of great effort: the long-term land taxation programme aiming at the destruction of security in land tenure, and leading up to the more recent Land Planning Acts and proposals; the pre war restrictive Marketing Boards, and the war-time agricultural controls; the growing grip on food of the Chain Stores and Co-operatives, reaching its climax in Lord Woolton's Ministry of Food; the recent White

Paper on water, the Scottish Hydro-electric Scheme, the Electricity Grid, the Nationalisation of Coal, and the Petroleum Pool.

Since an emergency is the invariable excuse for a dictatorship, the creation of an emergency is a necessary preliminary to the establishment of a dictatorship in any form. In Tennessee the normal manipulation of the Debt System seems to have been sufficient to bring about, not merely > poverty and confusion, but even the destruction of the soil. In our climatically more fortunate country the physical effects have so far been less obviously disastrous; but if we go on the reasonable assumption that a few, at least, of the Planners know what they are doing, it is true enough to say that no effort in the way of dictated chemical-plus-tractor farming, infuriating restrictions, time-wasting forms and regulations, and the deliberate penalising of improvements by taxation, has been spared to bring about a like result.

As an example of deliberately chaotic planning so fantastic as to be barely credible, the Town and Country Planning Act of 1932 takes a lot of beating. This Act, which initiated Land Planning by laying down 'zones' to be determined by the Planning Committees of the local authorities, according to the use to which the land was to be put, provided no category at all for agricultural use! This presumably intentional 'accident' was clumsily made up for in 1938 by an amendment which permitted the allocation of land to agriculture as a kind of industry. The position is now so confusing that it has naturally stimulated a 'demand' for a more comprehensible and unified plan.

This 'demand' has been further nurtured by the Town and Country Planning Bill of 1944, which deals with the rebuilding of the conveniently devastated towns of Great Britain, and is alleged to be equally confusing. The outcry about the inadequacy of this has already been considerable, and may be

expected to prepare the ground for the comprehensive Land Planning Proposals of the Government with which Dr. Dudley Stamp (Adviser to the Ministry of Agriculture and brother of the late Lord Stamp) seems to be closely associated.

A brief resume of some of the proposals, as given by Dr. Stamp himself to a meeting of the Geographical Society of a London 'College, may here be useful. The lecture was, amusingly enough, advertised under the title "Soil Fertility." The only reference to this subject matter which the lecturer made was the statement that the intrinsic fertility of soil did not matter, as it could always be 'put in'; what mattered was the physical 'workability' of the soil.

The lecturer was entirely devoted to an account of the Land Classification Scheme of the Ministry of Town and Country Planning, illustrated by large printed wall-maps of England and Wales divided up in accordance with the scheme.

There are three major and ten minor categories, as follows:—

I Good Agricultural Land

(1) First Class—all factors favourable. (2) Good General Purpose. (3) First Class but high water table. (4) Good heavy land.

II Medium Agricultural Land

(5) Light. (6) Medium General Purpose.

III Poor Land

(7) Poor Heavy. (8) Poor Mountain. (9) Poor Light. (10) Useless for Agriculture.

These classes were said to be based upon established geographical principles, and—as Dr. Stamp pointed out in a significant 'aside'—there is to be no escape from them.

As illustrations of their proposed practical application: Class 1 land, comprising

about 40 per cent of the surface of the country, is to be reserved for agriculture, and the public, other than agricultural workers, are to be kept completely off it. Class II (6) land, Medium General Purpose, somewhat hilly or rolling, poorish land, provides scope and interesting problems for the Town Planner, and *therefore* is ideal for housing. Good land is not to be wasted on gar dens, but you might be allowed an allotment on it. You may live on grade 6 land, grow roses, if you want to, on grade 7 and picnic on grades 8, 9 or 10— and there is to be no wriggling out of the regulations!

It seems probable that if the distinguished lecturer, who is nothing if not astute, had been addressing an audience more mature and less favourably inclined towards the idea of rule by 'geographical principles' than a group of Geography students, he would have been more cautious about explaining its results in everyday terms.

It also seems fairly clear that we are not yet ready for this sort of thing, and it is believed that a police system less lenient and amenable to public feeling than the Gestapo will be necessary before the natives of these Islands will submit to any such basic, interference with their lives. Mean while, however, under cover of the War, which leaves little energy to spare outside Government and Planning circles, the Bills pour through Parliament with little opposition, and the trouble to come when their application is attempted accumulates.

The Scottish Hydro-electric Scheme passed in 1943 bears, on the face of it, the greatest resemblance to that of the Tennessee Valley Authority. It contains provision for the characteristic ingredients—amongst others, the destruction of a number of valleys, the compulsory dispossession and movement of the people who have farmed them for generations, the artificial accumulation, in several places, of a large bulk of water behind a dam, with destructive powers recently well demonstrated in Germany as a result of the

efforts of our 'dam-busting' airmen. In one respect, indeed, it goes further even than the Tennessee Valley Authority, in so far "as the power which is to be generated is not, apparently, even alleged to be intended for the benefit of the rural population, which is here so sparse as not to be considered worth the bribing. If any of this huge new power output which is to be linked to the Grid is intended to reach the individual consumer it can only be in the large towns. The devastating effects of a minor breakdown in a centralised electricity service upon life in a modern city are now familiar to most of us. 'The trend' of propaganda and advertisement is all in favour of electricity rather than gas, which is not capable of such extreme centralisation. The 'modern' house, and especially the pre-fabricated Government hutch, is essentially 'all-electric,' which thus places the maximum sanction in the hands of an electric power monopoly.

Electricity, however, as a means of control over the individual, can touch only the amenities and appurtenances of life. Water, being a necessity of life itself, its control is correspondingly more serious. The effect on the under ground water level of the development, during the last half-century, of the progressively growing water monopolies of the great urban areas is already sufficiently serious, as pointed out by the Earl of Portsmouth in the Debate on Rural Water Supply, (House of Lords, April 26, 1944). The drainage subsidy of the Ministry of Agriculture is also hastening the progressive drying up of surface springs, ponds and wells, (as pointed out by C. H. Gardner in *The Times*, January 4, 1944) thus helping to create the state of emergency essential to the next step in the control of water.

We are now definitely threatened with the establishment of a system of regional water monopolies covering the whole country which will have the power to divert surface or under ground water 'where the need is

greatest' in the estimation of the controllers, and will enable them to achieve the Soviet aim of 'disciplining' those 'who will not toe the line.' This is one of the ultimate physical *sanctions against that security and independence of the individual which the reviving knowledge of the nature of soil fertility is extremely likely to restore, if allowed to operate freely; (the other being the centralised control of food).

It is not that a material sanction is necessarily the most deadly, but inertia being a property of matter, if we allow our physical environment to be moulded on a massive scale so as to serve the ends of central control, we are likely to find that the chains so forged will take, not generations, but ages, to break. We shall be back where civilisation started with Egypt and Babylon and Imperial Rome. Nothing but the destruction of our environment will set us free.

It is not, even, that such massive material machinery as dams, aqueducts, power houses, *etc.*, are indestructible. On the contrary, they have always been more easily destroyed than built, and are now vulnerable to instant attack by air craft, which necessitates a permanent system of defence, which in turn, by itself imposes upon the people, and upon industry, a considerable measure of permanent 'war emergency' control. The fact seems to be that such mechanisms impose habits upon the people, which are far more indestructible than stone or steel or concrete; and they are all habits of dependence—upon an irrigation system, upon aqueducts, upon a piped water supply or sanitation system, upon electric current for heat, light and cooking. Until recently these material amenities have been under relatively local control, although things like radio, newspapers, cinemas, have been more and more remotely centralised. Now the process has spread from the psychological to the material. The incarnation of a mental attitude is taking place, but though the matter reinforces and petrifies the mind, it is the mind

which is lasting, the matter which is temporary. It is a safe conjecture that the dams which our airmen destroyed in Germany with such appalling effects upon the people in the neighbourhood, will be built up again at the earliest opportunity.

The need for the defence of these large power plants has been mentioned, but they have also a closer and more essential link with war. The enormous power output of the modern industrial state can serve no other purpose if it is to be fully employed.

Correspondence in the Scottish Press recently (August, 1944) has raised the important question of what can be the purpose of the vast increase in electric power planned under the Scottish Hydro-electric Scheme. Seeing that British Industry is already provided with more than eight times what it needed for the 1914-18 War, and four times what it contrived to use in 1930, the suggestion that we have not enough power, even for the most extravagant peacetime consumption, will not bear examination.

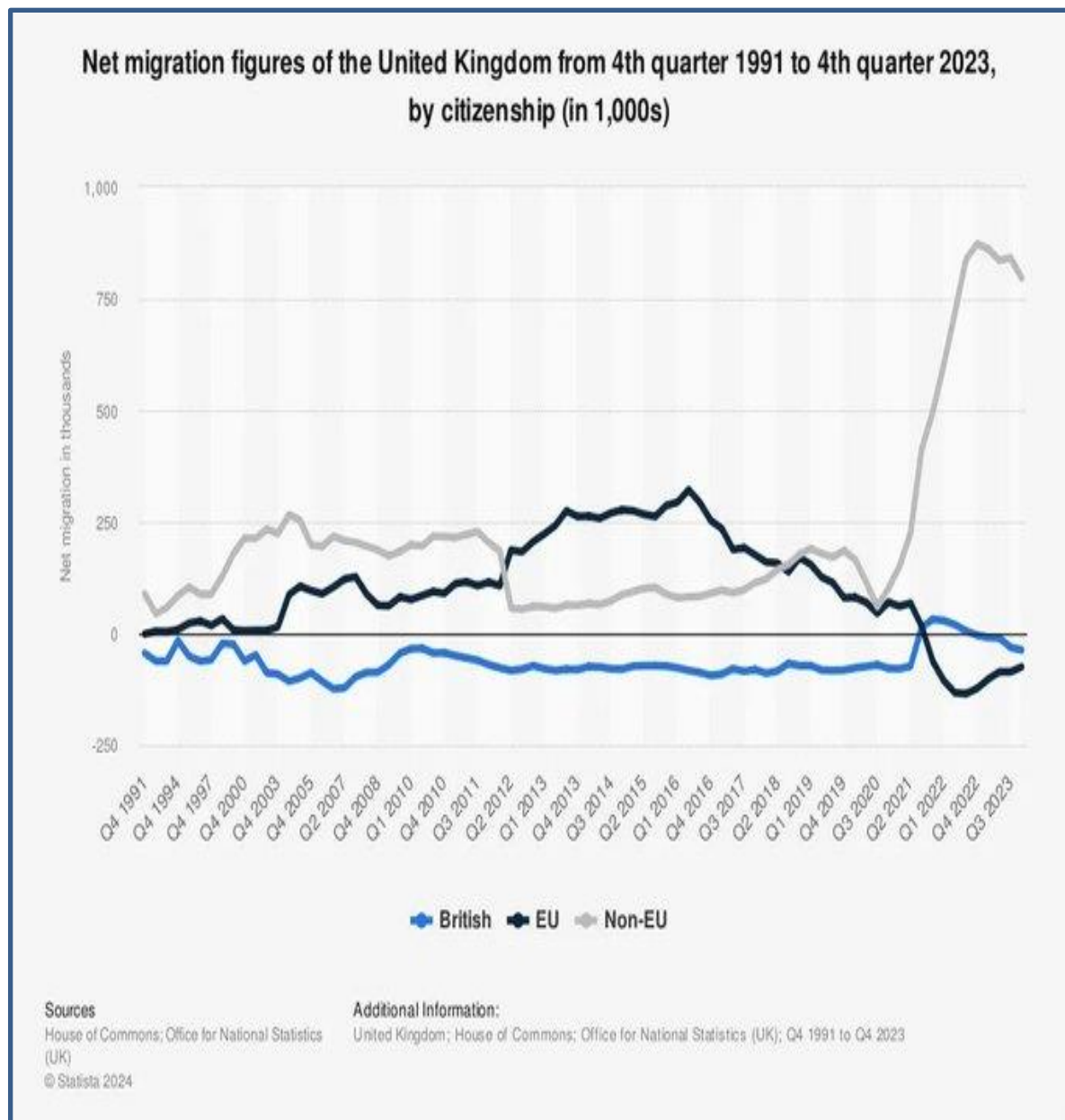
In this connection, a further quotation from the last paragraph of the P.E.P. Broadsheet on the Tennessee Valley Authority is extremely relevant:

"Many other points would call for comment if space permitted—for example the part played by army engineers in pioneering with survey work and the fact that the War Department actually drew up the plans for the Norris dam and directed the work at Wheeler Lock and elsewhere. Nearly two hundred years ago military engineers were road building in the Scottish Highlands—why should they not be used now in Great Britain?"

Once more we have the same pattern, the preparing of the emergency as a preliminary to the further extension of control. The emergency which suits our Planners best, as we have good reason to realise at the present time, is War. War is implicit in

centralised power. It is not clear how many more wars, slumps, and other emergencies are to be arranged for us in the course of further centralisation, but one thing is reasonably certain; the establishment of a World Empire,

upon a foundation of vast spiritual and material forces, is the manifest end towards which 'Planning' developments in America, Russia and Great Britain, as well as the Axis countries, are all converging.



COBBETT'S TOUR IN SCOTLAND

(II)

Between HOUNDSWOOD and DUNBAR, we came to ROXBURGH-PARK, which has near it a sort of village consisting of very bad looking houses, with the people looking very hearty and by no means badly dressed, especially the little boys and girls, whose good looks I have admired ever since I entered Scotland; and about whom the parents seem to care much more than they do about their houses or themselves. They do not put boys to work hard when they are young, as they do in England: and, therefore, they are straighter and nimbler on foot: but here is a total carelessness about the *dwelling- place*, You see no such thing as a little garden before the door: and none of those numerous ornaments and those conveniences about the labourers' dwellings, which are the pride of England, and by which it is distinguished from all the other countries in the world. The dwelling-place of a *mere working countryman* in the United States of America is, generally, a miserable shed, all the of which appears to have no owner at all.

They told us that the Duchess of Roxburgh lived at this ROXBURGH-PARK, which is a very fine place, and very well wooded, and at which I could not look without thinking of BURDETT's second poor "Duke Gawler",

whose learned heir apparent is, or recently was, a candidate for the city of Norwich, as mentioned in my Register of some time back, where I gave the history of old Sir James Innis's getting the dukedom, marrying a young wife at four score, having a son by her, which son is now a minor, and which wife is now the duchess living in this park, Faith! if Gawler had got this Dukedom, his heir would not need a sinecure place in the Chancery, and his brother would not need a commissionership along with Senior, and the "*reporter*" COULSON, whom BROUGHAM has set to work, under the name of a poor-law commission, to digest a plan for an entire new distribution of the revenues of all the Englishmen's estates, from the lord down to the forty-shilling freeholder; for to this dukedom of ROXBURGH appertains an immense estate in the county of that name, which is bounded to the south and the west by the CHEVIOT Hills, and through which, from one end of the county to the other, runs one branch of the TWEED; the south-eastern part being bounded by the TWEED itself, having on the banks land, if possible, still finer than this land of the LOTHIANs, Lord! how "DUKE Gawler" would have revelled in the possession of this estate! His heir apparent would have had Dick GURNEY for a

hunter, instead of creeping under the gabardine of this brewer-banker, in order to be shuffled into a seat for the city of Norwich, in consequence of the recommendation of the famous patriot BURDETT, who used to teach us the absolute necessity of "*tearing the leaves out of the accursed Red Book*," and who has now the idiot-like folly and impudence to be trying to thrust one of the tax-eating HOBHOUSES into a seat for the city of Bath.

At DUNBAR, in the town. and going across the upper end of the main street, which is so wide as to be worthy of being called an oblong square instead of a street; across the end of this street stands the very plain, but very solid and very noble-looking house of my Lord LAUDERDALE, on whom I should certainly have called to pay my respects, if I had had time, his Lordship having been, upon several occasions, personally civil to me.

At about three miles from DUNBAR, we see, away to our right, standing upon a high hill, with beautiful woods about it, and looking over the sea, the house of the Earl of HADDINGTON, whose fine estate sweeps, we are told, all around this county; and which is very far from being destitute of trees. At about five or six miles from DUNBAR we came, at a place called BELTONFORD, to the bunch of farms rendered so famous by the monstrous farming and cattle concerns of that Mr. Rennie, the account of whose failure occupied, some time ago, so much space in the London newspapers; and whose affairs really seem to have been upon a scale such as states or sovereigns might engage in.

T'll habits gathered by unseen degrees;
As brooks make rivers, rivers swell to seas.'

This couplet, which has been a proverb ever since it was first published, is applicable to this agricultural madness. Mr. RENNIE never thought beforehand, never

dreamed before he began to stretch out, of the lengths to which he would be finally led. Here, again, and at every other step, we behold the fatal effects of the accursed paper money. What was there to check a sanguine and enterprising mind in pursuit of wealth, when money was to be had, in any quantity, by merely dipping a pen into an ink-stand, and writing a few words upon a little bit of paper? Such a man had no need of reflection, if the system then existing could have continued; if the system of 'cheap-currency,' so eulogised by that profound statesman LORD HOWICK, could have continued, Mr. RENNIE must have gone on increasing in wealth: but it could not continue: foreign nations would not suffer us to have bank notes to so great an amount passing along with gold: and then the system blew up, and Mr. RENNIE was destroyed; and dost roved, too, without having ever suspected the possibility of it, and without, even to this hour, clearly understanding the cause. In such a case a man is not to be accused of dishonesty; the wrongs which he does are not the wrongs of intention; he is impelled by unseen causes; and he is no more answerable for the consequences than is the man who, being knocked down by another, falls upon a child and presses it to death. But here is the dilemma; either the innumerable persons who have, in the manner of Mr. RENNIE, scattered ruin and misery around them; either these persons have all been criminal, or this is the foolishlest or the wickedest Government that ever was tolerated upon the face of this earth: an alternative, which, if put to the vote, would be decided in favour of the latter proposition, by nine hundred out of every thousand men in the kingdom.

The country continues much about the same all the way to HADDINGTON; only it has more woods, and these very beautiful, consisting, however, chiefly of *beech, ash, sycamore, and birch*, though with here and there an *oak tree* of small size. Before we reach HADDINGTON, we see

innumerable carts carrying the corn towards that town. Here are fields with trees round them like the finest and largest fields in Sussex and Kent. About two miles before we get to Haddington, Sir John Sinclair's house and estate lie a little way on our left, and Lord Dalkeith's farther on in the same direction, in a fine, well-wooded, beautiful valley; land as fine as it is possible to be; a hundred acres of turnips in one piece; and, as I am very well informed, with forty tons of bulbs upon an English acre. Everything is abundant here but people, who have been studiously swept from the land; and for which, by the laws of God as well as man, this Government is answerable: and it is not by way of joke that I express my hope, that it will be made to confess its errors, or that it will be punished for intention of mischief.

HADDINGTON is a large, a good, and solid town; and, being situated in the midst of so fine a country, must in the mere business of supplying the farms, besides being an immense man for corn, possess a great deal of wealth. After we quit HADDINGTON, we come to a place called TRANENT, which is a sort of a colliery town; here are collieries and rail-roads; and the county, as well as the town of HADDINGTON, are supplied with coals from this source. Coming on from this place to MUSSELBURGH, we see the mouth of the FIRTH of FORTH, away to our right; and down there, close by the sea, lies that PRESTONPANS, rendered famous by the bloody battle fought at that place. Here we look across the FIRTH into the fine county of Fife, and see the Highlands begin to rise up beyond KINROSS and the FIRTH of Tay, the prospect here is very beautiful, and thus we go on to MUSSELBURGH, which is a sort of place of resort for EDINBURGH people in the summer. It is called a village, but it is in reality a very fine town for the greater part of it. From this place, close along by the water-side we come to another village called

PORTOBELLO. and then to EDINBURGH itself, at which I arrived about half-past two o'clock, and took up my quarters in the house of a friend, of whom I must not more particularly speak until I am placed beyond the possibility of being in his house after he shall have seen this account. Here, then, I was, in that city, of which I had heard and read so much; of which I had spoken in terms, not one of which was to be retracted as long as I was in it; and my reception in which, six newspapers here, to say nothing of the hundreds in England (the bloody old *Times* by no means excepted), had, for more than a month, been labouring to render not only mortifying and disgraceful but even personally perilous! And here it was, in this renowned capital of Scotland, that I was destined, without even uttering a single word in my defence, to crown my triumph over all these atrocious calumniators, and over the base and detestable men in power, who had employed the mercenary wretches to vomit forth their calumnies.

But, before I proceed to endeavour to describe to my English readers this beautiful city, and its still more beautiful environs, I must endeavour to perform a task far more interesting to us all, and especially to the people of Scotland, gratitude on my part to whom, would render the performance of this task a bounden duty, even if England had no interest in it; but the fact is that it is interesting to all of us alike; and, if I discharge it as I ought, in a manner commensurate with the importance of the subject, I shall receive the lasting thanks of every good man in the kingdom.

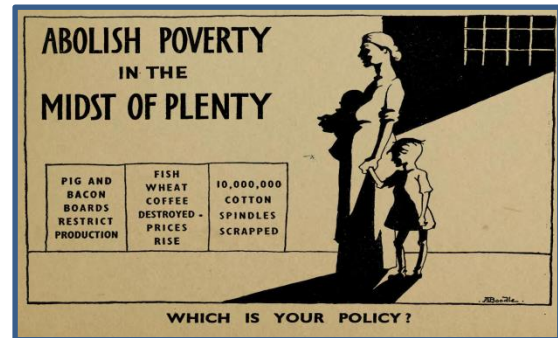
Let me look back, then, over this fine country, from the TWEED to the Firth of Forth. When at Newcastle, I learned that *Scotch vagrants* were regularly sent from that place back into Scotland by *pass-carts* that the conveyance of them was *contracted for*-, and that the contractor received two pounds two shillings for each journey; that this contractor

put them down at a place called Kylowe or Kelso, a place five miles distant from BELFORD, on the road to BERWICK; that the vagrants were delivered into the custody of a police-officer, who saw them deposited in the parish in Scotland named in the pass; and that the contractor had sometimes taken the same individuals as often as ten or twelve times' These facts, of the correctness of which there can be no doubt, may be useful to Lord Brougham's most wise *commission*, the great object of which is to get rid of the English poor-laws: that is to say, those just laws, which, before they were violated by STURGES BOURNE's bills, ensured to the working people of England something like a due share in the produce of the earth, in compensation for the loss of that patrimony which the aristocracy had taken away from them at that season of enormous robbery and plunder most falsely called the Reformation. These facts, so astounding, so unanswerable, may serve also (and I hope they will) to make Mr. O'CONNELL less positive, and less pertinacious, in opposition to the ONLY measure that can ever make Ireland a country fit for either a poor or a rich man to live in. These facts may (and I trust they will) serve the further purpose of inducing my dignitary. Dr. BLACK (who is spoken of with great respect here), to hesitate before he another time holds out the labourers of Scotland as an example to be followed by the *chopsticks* of the South. He does not. indeed, persevere, like Mr, O'CONNELL, to revile the institution of poor-laws; but still, he talks of the *ignorance* of my countrymen, the chopsticks: he imputes the fires to their *ignorance* and not to a *sense of their wrongs*', he contrasts their turbulent behaviour with the *quiet submission* of the labourers of Scotland, whom he* represents as being WELL OFF in consequence of *their fewness in number*', he ascribes the suffering of the labourers of England to the *excess of their numbers*, and not to the weight of the taxes and the low wages which those taxes compel the farmer to wish to pay. These are most pernicious errors: errors that have

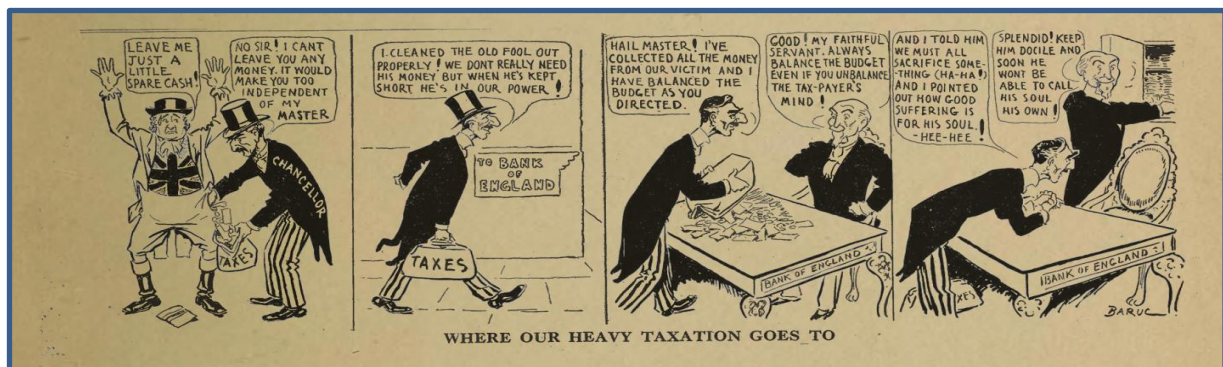
produced the greatest evils; and errors which it shall be my duty to dissipate, if I find myself equal to the task.

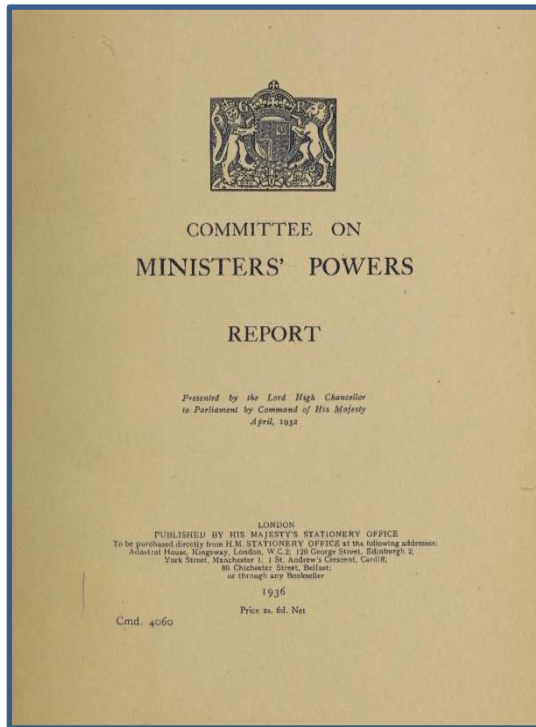
With regard to the poor-laws: before any one is impudent enough to propose to abolish them, or to change them (except back again to their original state), let him hunt throughout Scotland and Ireland, and there find an *English vagrant*', there find a *pass cart* to convey *pass-carts*: that the conveyance of them was *contracted for*: and that the contractor received two pounds two shillings for each journey; that this contractor put them down at a place called KYLOWE or KELSO. a place five miles distant from BELFORD, on the road to BERWICK; that the vagrants were delivered into the custody of a police-officer, who saw them deposited in the parish in Scotland named in the pass; and that the contractor had sometimes taken the same individuals as often as ten or twelve times! These facts, of the correctness of which there can be no doubt, may be useful to Lord BROUGHAM'S most wise *commission* the great object of which is to get rid of the English poor-laws; that is to say, those just laws, which, before they were violated by STURGES BOURNES bills, ensured to the working people of England something like a due share in the produce of the earth, in compensation for the loss of that patrimony which the aristocracy had taken away from them at that season of enormous robbery and plunder most falsely called the Reformation. These facts, so astounding, so unanswerable, may serve also (and I hope they will) to make Mr. O'CONNELL less positive, and less pertinacious, in opposition to the ONLY measure that can ever make Ireland a country fit for either a poor or a rich man to live in. These facts may (and I trust they will) serve the further purpose of inducing my dignitary. Dr. BLACK (who is spoken of with great respect here), to hesitate before he another time holds out the labourers of Scotland as an example to be followed by the *chopsticks* of the South. He does not. indeed, persevere, like

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With regard to the poor-laws; before any one is impudent enough to propose to abolish them, or to change them (except back again to their original state), let him hunt throughout Scotland and Ireland, and there find an *English vagrant*: there find a *pass cart* to convey beggars back again to England. This is the first thing to do before a pack of Scotch and Irish renegadoes get together to hatch the means of robbing the working people of England of the compensation of their patrimony, as the people of Scotland and Ireland have been robbed. Before any quack be impudent enough to propose to abolish English poor-laws, let him stop the *pass-carts*, which are constantly in movement to carry out of England and to toss back upon their own soil, the destitute people of Scotland and Ireland.





SWANWICK REPORT 1924

The financial system is the works or factory system of the world, considered as one economic unit, just as the planning department of a modern factory is of that factory.

No discussion of the financial system can serve any useful purpose which does not recognise: —

(a) That a works system must have a definite objective. (£) That when that objective has been decided upon it is a technical matter to fit methods of human psychology and physical facts, so that that objective will be most easily obtained.

In regard to (a) the policy of the world economic system amounts to a philosophy of life. There are really only three alternative

policies in respect to a world economic organisation : —

The first is that it is the end in itself for which man exists.

The second is that while not an end in itself, it is the most powerful means of constraining the individual to do things he does not want to do; e.g., it is a system of Government.

This implies a fixed ideal of what the world ought to be.

And the third is that the economic activity is simply a functional activity of men and women in the world; that the end of man, while unknown, is something towards which most rapid progress is made by the free expansion of individuality, and that, therefore, economic organisation is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities.

You cannot spend too much time in making these issues clear to your minds, because until they are clear you are not in a position to offer an opinion on any economic proposal whatever.

In regard to (Z>) certain factors require to be taken into consideration.

(1) That money has no reality in itself. That in itself it is either gold, silver, copper, paper, cowrie shells, or broken tea cups. The thing which makes it money, no matter of what it is made, is purely psychological, and consequently there is no limit to the amount of money except a psychological limit. (2) That economic production is simply a conversion of one thing into another, and is primarily a matter of energy. It seems highly probable that both energy and production are only limited by our knowledge of how to apply them. (3) That in the present world unrest two entirely separate factors are confused. The cry for the democratisation of industry obtains at least 90

per cent, of its force from the desire for the democratisation of the *proceeds* of industry, which is, of course, a totally different thing. This confusion is assisted by the objective fact that the chief controllers of industry get rich out of their control.

I do not, myself, believe in the democratic control of industry any more than I should believe in the democratic control of a cricket team, while actually playing, and I believe that the idea that the average individual demands a share in the *administrative* control of industry is a pure myth.

The present world financial system is a Government based on the theory that men should be made to work, and this theory is considerably intermixed with the even stronger contention that the end of man is work. I want you to realise that this is a statement of fact, not a theory. More than 05 per cent, of the purchasing-power actually expended in consumption is wages and salaries. It will therefore be seen that there are two standpoints from which to examine its mechanism. The first considered as a method of achieving its political end of universal work, and the second as a means of achieving some other political end—for instance, the third alternative already mentioned.

Considered, as a means of making people work (an aim which is common both to the Capitalist and Socialist Party Politics) the existing financial system, as a system, is probably nearly perfect. Its banking system, methods of taxation, and accountancy counter every development of applied science, organisation, and machinery, so that the individual, instead of obtaining the benefit of these advances in the form of a higher civilisation and greater leisure, is merely enabled to do more work. Every other factor in the situation is ultimately sacrificed to this end of providing him with, work, and at this moment the world in general, and Europe in particular, is undoubtedly settling down to a policy of intensive production for export,

which must quite inevitably result in a world cataclysm, urged thereto by what is known as the Unemployment Problem. To blame the present financial system for failing to provide employment is most unfair; if left alone it will continue to provide employment in the face of all scientific progress, even at the cost of a universal world war, in which not only all possible production would be destroyed, but such remnants of the world's population as are left will probably be reduced to the meagre production of the Middle Ages.

Considered as a mechanism for distributing goods, however, the existing financial system is radically defective. In the first place, it does not provide enough purchasing-power to buy the goods which are produced. I do not wish to enter at any great length into the analysis of why this is so, because it is always a matter of some heated controversy. I have, however, no hesitation whatever in asserting not only that it is so, but that the fact that it is so is the central fact of the existing economic system, and that unless it is dealt with no other reforms are of any use whatever. And the second feature of equal importance is that considerably less than the available number of individuals, working with modern tools and processes, can produce everything that the total population of the world, as individuals, can use and consume, and that this situation is progressive, that is to say, that year by year a smaller number of individuals can usefully be employed in economic production. To summarise the matter, the principles which must govern any reform of the financial system which will at one and the same time avoid catastrophe, and re-orientate world economic policy, along the lines of the third alternative, are three in number: —

1. That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country, and such cash credits shall be

cancelled on the purchase of goods for consumption. 2. That the credits required to finance production shall be supplied, not from savings, but be new credits relating to new production. 3. That the distribution of cash credits to individuals shall be progressively less dependent upon employment. That is to say, that the dividend shall progressively displace the wage and salary.

I may conclude by a few remarks on the position of the banks, in respect of this situation. It is becoming fairly well understood that the banks have the control of the issue of purchasing-power to a very large extent in their hands. The complaint which is levelled at the banks is generally that they pay too large a dividend. Now, curiously enough, in my opinion, almost the only thing which is not open to destructive criticism about the banks is their dividend. Their dividend goes to shareholders and is purchasing-power, but their enormous concealed profits, a small

portion of which goes in immensely redundant bank premises, etc., do not provide purchasing-power for anyone, and merely aggrandize banks as banks. But the essential point in the position of banks, which is so hard to explain, and which is grasped by so very few; people, is that their true assets are not represented by anything potential at all, but are represented by the difference between a society functioning under centralised and restricted credit and a free society unfettered by financial restrictions. To bring that perhaps somewhat vague generalisation into a more concrete form, the true assets of banks collectively consist of the difference between the total amount of legal tender, or Government money, which exists, and the total amount of bank credit money, not only which does exist, but which might exist, and which is kept out of existence by the fiat of the banking executive.

Major C.H. Douglas



THE DEAD

HAND

FROM

ABOVE



“As regards the shape of the skulls and bones I do not think a practiced craniologist could distinguish the skull and bones found in an ancient Saxon Cemetery in Surrey from the remains of a Celtic grave in Connemara, so much are the Celtic and Saxon types alike. Were we to dress one group of fishermen from the coast of Norfolk and another from the shores of Connaught in the same garb, I do not think that there is an anthropologist in Europe who by inspection could tell the Irish from the English group. From the physical point of view, the Celt and the Saxon are one as regards physical type the inhabitants of the British Isles are the most uniform of all the large nationalities Europe!”

Sir Arthur Keith

Sadly today, while the ancient traditions, privileges, local and national customs which our forefathers bequeathed us have been unlawfully usurped and silently removed from

the organic sovereign islanders conscience, without it has to be said, barely a cheep, no concept is more exulted, and so completely misunderstood on social media than “Rights” especially when it is affixed by the abstract term “Human.” Human Rights.

Professor W. F. Stenton (1943) on describing the hidden force behind the social development in Old England (Which is just as applicable to Scotland of the same period.) in the century before, and up to the Norman period when the Conqueror died, cited :-

“The Conquest had brought about an introduction of ideas which were to revolutionize English thought on public questions. But the revolution itself belongs to a later age. . . “The central force of old English social development may be described as the process by which a peasantry at first composed of essentially free men, acknowledging no law below the King, gradually lost economic and personal independence.”¹

This ongoing process, of robbing the native Islander of his and her birthright— “Liber et legalis homo” —”Acknowledging no Law below the King” Can you imagine having that Freedom of Action? Has been a long drawn out one. And, by May 1940, the “Revolution” which Professor Stenton had merely hinted at, had reached its zenith.

As the late Douglas Reed, the acclaimed English polemicist himself highlighted, that following on from Robison’s ground breaking Proofs of Conspiracy, Henry Edward Manning the Cardinal Archbishop of Westminster made the observation that:

“ . . . The secret societies of the world, the existence of which men laugh at and deny in the plenitude of their self-confidence; the secret societies are forcing their existence and their reality upon the consciousness of

those who, until the other day, would not believe that they existed”

The pervasive sleight of The “Hidden” Dead Hand From Above, “The Hidden Force” operating above the elected government of the day, above the Common Law of the “land” and beyond the reach of the judiciary, itself High Treason; after clinically disposing of not only the native Islanders ancestral “Privileges” but, the Sovereign, the King’s Royal Prerogative slowly down through the centuries; ensuring, and it cannot be stressed enough, that the native born are left utterly defenceless!

Would now, after having spent the inter war years (1919-1939) ruining the entire Nation via its favoured weapon—the privately owned and operated “Bank Of England” i.e. The Monopoly of Credit, now proposed by way of an Internationalist orientated “Socialist” Government, (International Finance and International Socialism are merely different aspects of the same thing.) which, since it had wormed its way into total power in May of 1940, with Mr. Winston S. Churchill as its titular figurehead, and, after spending the war years, with no mandate from the electorate, no one having voted for the imposition and building up of the formidable Thou Shall Not: “State Socialist” Bureaucracy, the central pillar of the “Totalitarian” State! Let alone the surrendering the Realms sovereignty to the “United Nations” Organisation, and, the Satanic: International Monetary Fund- I.M.F. announced that they would be **#welcome**-ing The Universal Declaration of Human Rights.

Most native British people in 1948, I should imagine, would have been as indifferent to this “decree” as my own generation were, to the solemnly proclaimed Charter of Fundamental Rights of the European Union in 2000. In both cases, there is the “idealistic” appeal to respectability, masking their real intention; that is to say, the devious means whereby the unaccountable, in

the shape of a “Supreme Being” of the Freemasonic “Order” can gratify their passion for the representation of a “Divine Will.”—Ideals as a convenient means towards making their own will, more immediately effective on the impressionable, the unsuspecting, uninitiated worldwide (Universal) masses. In this respect, what we should know, but don’t know, is that the devious “The Universal Declaration of Human Rights”, are, in essence, a Satanic preparation. A twisted, cunning inversion, they are a deception. No one knew this better than Mr John P. Humphrey, the first UN Director of the Division of Human Rights, who following in the footsteps of that select few, who are granted unfettered access to the publishing arm of the mainstream media. Amery, Toynbee, Lloyd George, Anthony Eden, Laski et alia. and inadvertently “spill the beans,” declared in “1948” that:

“While the Charter lays down very clearly a fundamental principle of non discrimination on grounds of race, sex, language, or religion, nowhere does it define “human rights” or “fundamental freedoms.” Nor does it provide any machinery for the implementation of human rights.”

Well, there you have it then— dialectical materialism, what a surprise. Aside from laying out more “**Thou Shall Not—Follow the Orders,**” they can’t even define what “Human Rights” and “Freedoms” actually are. Let alone how they propose to effectuate them!

The first UN Director of the Division of Human Rights, is only interested in putting over the (dialectical materialist) Satanic inversion — the “Doctrine” of that which is not!

It seems to me, that, the more plausible explanation why they even bothered in presenting these barley masked authoritarian “Rules” dressed up and propagandised as “Rights,” is, that the U.N.O. rather than being a genuine munificent champion of individual

peoples sovereign “Rights,” is the perfect vehicle for bringing together all the former “Free” Nations and their “democratically” elected Governments, under the control, and direction, of the one unelected “Supreme Being” — aegis Bureaucracy; and, “the comprehensive management of human affairs” under an all powerful “Thou Shall Not” — “Divine Will, ” Sanhedrin New World Government. Which, in “once” Great Britain, by way of every avenue of propaganda vested in the Socialist State, which was, as it still is, colossal!

Would, after the thumbs up Eleanor Roosevelt “1948” Assembly speech, duly appear under the “Daily Syndicated Press” exalted slogan:- “A Magna Carta for the whole civilised world” to be firmly entrenched in the sub-consciousness of the mass British mind, which was, as Lord Stamp had proudly proclaimed in the mid 1930’s, and Sir Wilson Jameson during the Second World War itself, had been carefully conditioned accordingly for its reception and retention.

As has been previously stated, dates / Anniversaries play an essential role in propagating the occult activities of the enemy. And, in modern times, 1848, was a pivotal year for the “Conspiracy.” And the “British” Labour Party of “1948” which has its materialist roots in 1848, was, as it always has been, and, will forever be, a deadly enemy of “Traditional England, Scotland, Wales and Ireland ” and its leader was Mr Clement Attlee. A man devoid of patriotic vision and charisma, whose public persona, for those whose memory can stretch back to the early 1990’s can be favourably compared with another former Prime Minister of the same bland disposition, Mr. John Major. i.e. Two “peas” in a pod! Attlee’s meteoric rise up the “slippery pole,” began after former Labour Party leader and Fabian Society High Elder Ramsay MacDonald, who having admirably fulfilled his role, Left the “public” Labour

Party facade, in a state of total political disarray.

Attlee, who gave his name to a communist international brigade, during the Spanish Civil War:— The Major Attlee Brigade; had the one attribute, which he shared with Comrade Stalin, that his masters required above all else for their “political ” stooges, he was a pusillanimous exponent of “theoretical idealism.” And, after careful vetting he was “nudged” from out of nowhere, into the political spotlight to become the “leader” of the New Fabian Research Bureau. . . “Leader” of the Labour Party. . . and unbelievably Prime Minister of “once” Great Britain. . . And from there, in true “Middle Class” subtlety, this self proclaimed champion of the working class “The People’s Party” in 1955, in, by then customary “Champagne Socialist” ennobled manner ,”Major” Attlee arose to become “Earl” Attlee and “Viscount” Prestwood!

While “Earl” Attlee, was ostensibly the “Leader” of the Workers “Peoples” Party, the “Labour” Party itself, with its Mond-Turnerism Trade Union cover, (Controlled by International High Finance) was managed by the Academic Marxist Jew, Professor. Harold J Laski.

To give you an idea of Professor Laski’s political influence over the newly elected post war 1945 Labour Party M.P.s in the House of Commons, sixty seven, were former London School of Economics pupils of his.

Professor Laski, who had the ear of many influential Americans, including President Roosevelt, most redeeming attribute, which all series students of British Political and Economic history will be forever grateful, was his open frankness. He was a “Bean Spiller” of the highest repute!

For instance, he made no secret of his deeply held admiration for the failed revolutionary events of 1848— (See part 2 of

The Great Betrayal. Posted on this site) of which Proudhon, the French political theorist, was the major influence; which, following on from the French Revolutions Robespierre Reign of Terror, signaled the modern phase of the “Total” War against European Cultural Tradition. “Terror” itself would in true “Determinism” Marxist dialectical materialist manner, quickly evolve into the catchword for the 20 Century—Dictatorship of the Proletariat “Peoples” Revolutions.

Comrade Chairman Laski also kindly informed us, which endorses what P.E.P. also declared, that every major “Revolution” since 1789, up to the Hitler Revolution of 1933, and the 1939 war itself, are connected to the same staged source. He, also publicly aired his conviction, that even though the 1848 “Revolution” had on the surface failed, the ultimate victory of the “Left” was, as he penned it in the New Statesman, their “Historical Right!” Naturally, the political orientation of the Bolsho-Fabian Society Socialist Party i.e. The Labour Party, with Comrade Laski as Chairman at the helm, overtly reflected this. . . It was brazenly Marxist Communist.

Now, this is not mere contention, in the centennial edition of the Marx and Engels Communist Manifesto, (Published by the “Labour” Party in 1948!) Comrade Chairman Laski, an ardent acolyte of the Communist Manifesto, pens a scholarly ‘Homage’ introduction; while the “Labour Party” i.e. The Fabian Society, in all their dialectical splendour materialise, and, in the Foreword inform us :—

. . . *“Abolition of private property in land has long been a demand of the Labour movement. “A heavy progressive income tax is being enforced by the present Labour Government as a means of achieving social justice. “We have gone far towards abolition of the right of inheritance by our heavy death duties. “Centralisation of credit in the hands of the State is partially attained in the Bank of*

England Act and other measures. We have largely nationalised the means of communication while extending public ownership of the factories and instruments of production. We have declared the equal obligation of all to work. We are engaged in redressing the balance between town and country, between industry and agriculture. Finally, we have largely established free education for all children in publicly-owned schools. Who, remembering that these were demands of the Manifesto, can doubt our common inspiration? “

Who, indeed!

It was of course just one of those coincidences, indicative of “Democracy, in the Century of the Common Man” that in “1948,” one of the other inspirational projects of the Marxist Communist Labour Party, the “Soviet National Health Commissariat” a.k.a. the N.H.S. was unveiled.

In 1944, four years after Dr. Douglas Boyd’s prescient little book on The Approaching Crisis in the British Medical Profession, and, six years before The Collings Report, The Medical Policy Association (London), alone, began the fight to stop the “Sovietisation” i.e. Totalitarian Planning and State Control of the Nations Medical Profession.

In a 1944 Bulletin, released shortly after the publication of the Socialist Churchill led Government National Health Service White Paper: “The Dangers of a “National Health Service” they stated:

The Report advocated, and the White Paper contemplates, the setting up of a Central Authority to organise and control the profession, with powers of making Regulations under the aegis of the Minister. We have explained in earlier Bulletins that centralisation of authority under one man or a small group of men is the very essence of totalitarianism, and hence the very antithesis of democracy. Yet this is what the White Paper proposes. It proposes the creation of a Central Authority which is directly to control doctors, and indirectly to control hospitals. A very convenient summary of the plan is given in Section IX, pp. 47-52, of the White Paper.

However, the main “World” event of “1948,” of which the proceeding two destructive revolutionary World Wars had been auxiliary, and, which the recently formed United Nations Organisation itself would “play” the shopfront lead role, after being deftly maneuvered by the Zionist controlled Bolsho-Labour Party in their guise of the Zionist controlled (“Amery: The Policy is SET AND CANNOT CHANGE!”) His Majesty’s Government, was the Palestine Mandate passing the buck to the United Nations Organisation.

The United Nations Organisation, which, aside from being unveiled in Stalinist Moscow in 1943, and to all intents and purposes initially set up in San Francisco (Before a permanent home was provided by the “Rockefeller’s” in New York City.) by “Soviet Union” communist spies at the heart of the Roosevelt and Truman Administrations, who, unbelievably also set up the I.M.F. (The International Monetary Fund) and the “World Bank!” all three being bona fide Marxist Communist Institutions!

Was an upgrade of the earlier League of Nations Union; who “granted” via the ceaseless activity of the Russian-born Zionist Jew generalissimo Dr. Weizmann, himself, being one of the principle characters in the Balfour Declaration intrigue, the Palestine Mandate to Great Britain in the first place; and is Judaeo-Freemasonic not only in origin, but, in scope.

The main thesis of the League of Nations Union theoretical idealists, and of course Mr. Winston S. Churchill (President) and his Internationalist “New Commonwealth Society” British Section colleague, Mr Attlee Leader of the Labour Party, was the Satanic policy, “Bombing For Peace!” Where an “International” Heavily Armed Police Air Force would keep any unruly Governments, and their populations, firmly in line. This form of retribution, was the natural conclusion of those who not only ran, but, supported the

“League” who held that the cure for the worlds seemingly never ending ills was to eradicate “Vile” Nationalism, which they claimed, was inherent in Sovereign Independent Nations (Which also had to go! And what better way than absorption into a universal, unaccountable “Supreme Being” all encompassing One World Government!) which they zealously claimed, resulted in their propensity, for Armed struggle i.e. “War.” Whereas in reality, “War” as a former distinguished Prussian military theorist surmised it, is “The continuation of Policy by other means.” That is to say, no matter how abhorrent to most, if not all peoples sensibilities “War” is, it is, an easily manipulated mechanism of the mass Industrial Age.

And the real failure, as far as normal peace loving, minding your own business folk are concerned, was that The League of Nations Union, and, the United Nations Organisation which followed, rather than recognising, as Sir Grafton Elliott Smith had conclusively shown (The 1920’s) that man is not naturally a war like animal; or, highlighting the inherent dangers of the Centralisation of Power via Monopoly Control, without which there can be no large scale “total” war. Let alone calling out the in your face real culprit, and, the sole villain against world peace and human harmony— International High Finance, the sole controller of “the mass Industrial Age” and its mania for the Industrial Military Complex, with its W.T.O. Way To Go! Free Trade, Free Movement, Open Borders, Multi-Culturalism and the struggle for Export Markets, which up to the present day, they have ignored altogether.

A former unrepentant, thoughtfool, leading intellectual British Humanist, and, lifelong supporter of the Liberal Party, and, champion of the The League of Nations Union from its inception. . . Mr. Gilbert Murray, kindly clarified the “British Section” perspective, for posterity, when he wrote in “1948” :

“The leaders of the Union themselves were quite clear in their opposition to unilateral disarmament, in their insistence that economic sanctions were impossible without military sanctions in the background, and on the necessity of collective force to support the law against the criminal (State) When I think candidly of my own personal mistakes, I must admit that I under-estimated the increased violence of nationalist passions throughout the world as a result of the War. Nationalism had been so obvious a source of disastrous evil that I assumed it was generally discredited among the mass of mankind as it was among thoughtful people. It took many of us some time to see this mistake.”

Thoughtful People?

Whatever could that remark mean?

What had actually transpired against all the organic “races” of “Thoughtful” humanity, was that the conspiratorial “Chosen” of the Chosen People, the Sanhedrin, which is synonymous with the “Supreme Being” of surreptitious Freemasonic devil worship, and the political administrative i.e. politicians, who are the representatives of International High Finance and its subordinate techniques. . . the afore mentioned “Human Rights” racket— enacted “Moral” Code i.e. Hate Speech “Laws”, (or un-natural law) progressive taxation et alia. And, the various “Subliminal” manipulations of the sovereign Western individual using the herd instinct— the “secret” democratic ballot box for instance, as a lever.

Writing in the late 19 Century, which is applicable to the evils which are manifesting themselves across every Western Nation today, and warrant careful study, Gustave Le Bon brilliantly wrote:

“Legislation since this period has followed the course I pointed out. Rapidly multiplying dictatorial measures have continually tended to restrict individual liberties, and this in two

ways. “Regulations have been established every year in greater number, imposing a constraint on the citizen in matters in which his acts were formerly completely free, and forcing him to accomplish acts which he was formerly at liberty to accomplish or not to accomplish at will. “This progressive restriction of liberties shows itself in every country; it is that the passing of these innumerable series of legislative measures, all of them in a general way of a restrictive order, conduces necessarily to augment the ‘number, the power, and the influence of the functionaries charged with their application. “These functionaries tend in this way to become the veritable masters of civilised countries. Their power is all the, greater owing to the fact that, amidst the incessant transfer of authority, the administrative caste is alone in being untouched by these changes, is alone in possessing irresponsibility, impersonality, and perpetuity. “There is no more oppressive despotism than that which presents itself under this triple form. “This incessant creation of restrictive laws and regulations, surrounding the pettiest actions of existence with the most complicated formalities, inevitably has for its result the confining within narrower limits of the sphere in which the citizen may move freely. “Victims of the delusion that equality and liberty are the better assured by the multiplication of laws, nations daily consent to put up with trammels increasingly burdensome. “They do not accept this legislation with impunity. Accustomed to put up with every yoke, they soon end by desiring servitude, and lose all spontaneousness and energy. They are then no more than vain shadows, passive, unresisting and powerless automata. “Arrived at this point, the individual is bound to seek outside himself the forces he no longer finds within him. The functions of governments necessarily increase in proportion as the indifference and helplessness of the citizens grow.

“They it is who must necessarily exhibit the initiative, enterprising and guiding spirit in which private persons are lacking. “It falls on them to undertake everything, direct everything, and take everything under their protection. The State becomes an all-powerful god. Still, experience shows that the power of such gods was never either very durable or very strong.”

In Freemasonry and Judaism, another Frenchman, Leon de Poncins provides a comprehensive examination of Judaic-Freemasonry, charting the origins and growth and its catastrophic effect on Western Christian Civilisation.

